THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Do you desire to be a power in the world? Then be yourself. Be true to the highest within your own soul, and allow yourself to be governed by no customs or conventionalities or rules that are not founded upon principle."—TRINE.

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DEADLY BLUNDERS IN JOSEPH SMITH'S WORK, IF HE WAS AN IMPOSTOR.

(*Concluded from page 580.*)

15. If Joseph Smith was an impostor he made not only a deadly blunder but one that it seems cannot be equalled in the history of man, when he, known to be unschooled, stated that he had in his possession some ancient records that were *written in hieroglyphics* and *which he was to interpret forthwith.* It does not take much mental effort to understand and appreciate the dangerous situation in which he had thus placed himself. How many people could an unlearned impostor find in the whole world who would consider such a proposition seriously? How could a man who was deficient in his knowledge of the principles of the English language—his native tongue—interpret a lot of records written in a foreign language, or worse still, in a strange hieroglyphical system? When Joseph Smith reached this stage in the execution of his work he, if an impostor, had either to renounce all the work he had already performed or plunge still deeper into the pit where he had fallen. He chose the latter course and tried to extricate himself by referring the interpretation of the symbolic records to the gift and power of God. This claim would not be the last feather, figuratively speaking, to break the camel's back, but an avalanche of ruin sweeping before it every hope and prospect of success that a known, depraved impostor could possibly cherish. Viewing Joseph Smith from the standpoint of his opponents the

interpretation of those hieroglyphics was impossible of accomplishment, and "Mormonism" as an imposture would have died then and there with its author as the only mourner. But this work, though seemingly thus plunged by its founder into an abyss of destruction, lived, still lives and is growing. Was it rescued from the grasp of death by an alleged impostor—the same one who had dug more than a dozen graves for it by his recklessness and stupidity, or was God's hand in its preservation from first to last? On the ground that He is its ultimate founder and deliverer, those of its features that would bury beyond the power of a resurrection any religious imposture, are strictly consistent with the knowledge of Him who knows all things from the beginning, and who holds in derision such things as human fear of entanglements in the field of history or of prophecy, etc.

In a former communication to the *Star* attention was called to the manifestation of God's power in preserving Joseph Smith from some deadly pitfalls that lay in his course as the inspired founder of this Church. The remarks in this paper direct our thoughts to the aspect of the case when we look at Joseph Smith as an alleged impostor. Those things that would be deadly pitfalls and fatal to this work if it were not true, are just so many situations created purposely by the Almighty, or seized upon by Him as occasion arose, to show forth His might in the preservation of this Church as its guardian, and its extrication from those apparent pitfalls in so many instances are just the same number of pledges of its divinity which He has given to the world. He who preserved this work from falling into the pitfalls of death on one hand, and who has brought it safely through many others more deadly still if possible, is Divine. The good ship, Zion, has been safely steered through many a rocky sea that we all may know who it is that stands with sleepless eye at the helm.

Those who have read the foregoing remarks have doubtless concluded that if Joseph Smith was an impostor, he did all in his power when constructing his work to make it *un*-inviting to the great masses of the people. What additional thorns could be added to prick men in the flesh? What other features could he incorporate in his work that would serve better to arouse suspicion, and invite inspection and criticism? What principles could be added better calculated to make men cautious in accepting it? How could it be constructed so as to require stronger evidence than it now does of its Divinity before any intelligent person would sacrifice his all for its sake? How could he have warned mankind more effectively of the consequences to themselves if they obeyed its teachings? How could it be framed so as to provoke a wider or fiercer opposition? May it not be said truthfully that, if Joseph Smith's work is of purely human origin, no one ever did but little in comparison to what he himself did to crush it in the early days of its existence? The manifest facts ought to relieve

him forever of the charge of being a *wilful* impostor—of having any *design* to foist a fraud upon the world, and it follows that if he was not a *wilful* impostor he was not a deceiver of any kind. It is not claimed that in the foregoing remarks our readers will find mention made of all the pitfalls into which "Mormonism" as an alleged fraud was plunged; but there are enough of them, and of a character, too, to show plainly that as a purely human institution this work could never have been extricated from some of them, nor made any progress under the crushing weight of others. These facts are just as apparent whether we refer its authorship to Joseph Smith or Sidney Rigdon or any other man. The learning or lack of learning on the part of its founder is of no consequence when we consider its *preservation from destruction.* Those things which we may say, barring God's hand in the matter, were insuperable obstacles to success in the beginning of this work have never been removed, no difference from what source "Mormonism" originated—they still stand in the way—the pitfalls are yet there. If the graves are not filled, it is because a Divine power has ordained matters otherwise. Many say that if they could become satisfied that Joseph Smith translated the records of the original plates of the Book of Mormon as the Church claims, all doubt as to Divine origin of this work would be removed. The desire to have this point cleared up is a proper one, and its importance seems sufficient to lead the Almighty to provide some means for satisfying it in a reasonable manner. "Mormonism" is not like any other institution among mankind. Its leading principles are so intimately interwoven that they must stand or fall together, and a number of them are of a claimed supernatural character or origin. Now, if it can be shown that any one of this class is of a genuinely Divine character it follows that all of them are, unless we admit that confusion can exist in a work of God.

The writing of the history of an unknown people such as the Book of Mormon contains under the conditions of its production without any data, coupled with the proofs of its accuracy by scientific research, is a demonstration in favor of "Mormonism" that none can successfully gainsay. The only possible chance for refutation is to make it clear that the history is false. This cannot be done. On the contrary the Book of Mormon records are being confirmed by additional proofs almost daily. The mere translation of ancient hieroglyphics by the inspiration of God is not surpassed—is not equalled by the writing of a true history of an unknown people without any proper data whatever. One of these miracles the circumstances of the case will not allow us to witness—the demonstration of the other is occurring daily before our eyes. Satan tries with all his power to get us to fix our thoughts upon the mere facts of translation which was a miracle of eighty years ago, and of which but few could possibly have a demonstration, *rather than upon that which was translated,* and which serves as a standing

miracle for all ages and all peoples. Of the latter the world has the proofs continually before it; and since the history of the ancient Americans as found in the Book of Mormon is true, it is a necessary consequence that Joseph Smith translated that history just as he claims to have done. If the translated records of that book can not be disproved, the possession and translation of the originals can not be denied with any show of reason.

Before closing on this subject of imposture in the institution of "Mormonism" some further remarks will be submitted. The facts upon which they are based are of a different character from those already passed upon, and are, therefore, considered separately. They relate in particular to the assumption that Sidney Rigdon or some other person besides Joseph Smith was the founder of this Church. Joseph Smith was born on the 23rd day of December, 1805, and on the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized at Fayette, Seneca County, New York, U.S.A., its founder being then but little more than twenty-four years of age—certainly a very youthful period of life in which, without any previous experience in ministerial affairs, to undertake and succeed in the organization of a religious system whose claims, principles and progress have shaken Christendom to its foundations. But the Almighty so ordered these matters that this work might not seem in any degree to stand in the wisdom and skill of men. About *ten years* before the Church was founded Joseph Smith experienced his first religious awakening. During this decade, therefore, he, if an impostor, conceived and perfected the general plan of "Mormonism." What he did on the 6th day of April, 1830, was simply the beginning of organized public work upon the lines previously laid down. According to his own statement he was obliged to serve a four years' term of probation after being informed by the angel Moroni of the existence of the Book of Mormon plates, before he was permitted to take them into his possession. What the contents of those plates were he did not fully know; but he was informed that they were sacred, and recorded a history of the ancient peoples of America, and also the fulness of the gospel of Jesus Christ. The knowledge thus communicated was given to him on the 21st day of September, 1823. The four points that follow were thus either confirmed by what then transpired or were made the subjects of Angelic teachings, viz.: (a) Direct intercourse with the heavens as in ancient times. (b) That there was an inspired volume of scripture in existence distinct from the Bible. (c) That this book contained the history of the ancient peoples of America. (d) That in it was also written the fulness of the gospel of Jesus Christ. Now, these four points make up a comprehensive foundation upon which all of Joseph Smith's work is based. Such is the complete outline as developed more than six and one half years before the Church was organized. Which one of the most rabid

anti-Mormons has ever claimed that Sidney Rigdon sought out Joseph Smith when the latter was a stripling youth *between seventeen and eighteen years of age*, and concocted with this *boy in his "teens,"* who was without experience or learning, a gigantic scheme of fraud? The proposition that he did so, or might have done so is discreditable to man's intelligence. Sidney Rigdon was not a fool.

Again, on the other hand, it is an hundredfold less a tax on our credulity to believe that Joseph Smith at less than eighteen years of age was taken under the especial care of angels and of God, than to believe that he in his tender "teens" laid down the outline principles of the greatest religious movement of modern times. But we must go still further back in the life of this *boy* to get at the beginning of his work—to that early spring morning in 1820 when he was between fourteen and fifteen years of age, and when the heavens were opened to his vision and God Himself spoke to him. Upon making these things known to a scoffing public he was persecuted, reviled and hated, and an attempt was made later to assassinate him; but in the midst of these extraordinary trials for a boy of fifteen he remained faithful to his testimony that he had seen the Father and the Son, and that they had spoken to him. The providences of God are most conspicuous in this whole matter to safeguard the evidence of His work. The persecution of Joseph Smith at fifteen and less, and of the family to which he belonged, was so fierce and notorious that no one denies that they thus suffered. But that very persecution is a broad seal that the Almighty has set upon the testimony of his young servant, and as to the time when he received his first revelations from on high. He was persecuted *at that time*, 1820, because *at that time* he proclaimed open and direct communication with the heavens. Where was Sidney Rigdon when Joseph Smith thus announced the great principle that is the keystone of the whole "Mormon" religious system? Take that one foundation rock away and there is nothing left that the world of Christendom did not then and does not now possess.

The whole foundation of "Mormonism" is thus traced in outline back to Joseph Smith and to him only. In his inspired mind, when yet in his "teens," there was laid the plan of his mighty work, and such being the case there was no necessity for him later to call any human being to his aid to perfect it in details—these could be obtained from the same source that originated the general plan. In conclusion it is remarked that the monument recently erected to the memory of Joseph Smith at Sharon, Vermont, is a testimony to the world that he, not Sidney Rigdon or any other man, was the founder of "Mormonism." Who protested against the erection of that monument on the ground that Joseph Smith was not the organizer of this Church? Who showed us that Sidney Rigdon was properly entitled to the honor in the stead of Joseph Smith?

Before all who personally knew the latter could have their oral testimony closed by death that monument was reared, and thus the link that connects the past with the present and future was forged. The chain of testimony is complete.

Flagstaff, Arizona, July 12th, 1909. THOMAS W. BROOKBANK.

GOD A PERSONAL BEING.

THERE are people in the world to-day who pretend to deny the claim of Joseph Smith to being a prophet, because he testified that God, who appeared to him in answer to his earnest prayers, had a body, in the image of which man is created; that He had parts and passions. The Bible says that God is a spirit and they that worship Him must worship Him in spirit and in truth. (John 4: 24.) The Latter-day Prophet also taught the same, but he taught, furthermore, that He has a tabernacle of flesh and bones; that He has hands and feet, and that He also has passions. This is the belief of all Latter-day Saints, and in order to convince our Christian friends that this doctrine is scriptural and true, we refer to the Holy Scriptures in which they all claim to have faith and confidence, and see what is there written about this very important subject.

In Genesis, first chapter and twenty-sixth verse, we find: "And God said, let us make man in our image, after our likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And in the twenty-seventh verse, the record continues: "So God created man in his own image, in the image of God created he him; male and female created He them." It is evident from this Scripture that God prepared man in the image of God, therefore if we are like Him, then He is like us in form and attributes, although these powers and attributes are imperfectly developed in us. If we have a body, then He must have a body. If we have parts and passions, then God must have parts and passions, otherwise it would not be true what the scriptures reveal, that "God created man in his own image."

This is not the only evidence which the Holy Scriptures contain, which tends to prove that God is a personal Being. The Bible is full of evidences which support the idea of God as enunciated by the Prophet Joseph Smith. In the eighteenth chapter of Genesis we may read that God appeared to Abraham in the plains of Mamre, and upon Abraham's invitation three heavenly visitors ate of the food that had been prepared for them, even as the Savior, after His resurrection, partook of food with the apostles. (Luke 24: 41-43).

After the floods had abated and Noah and those of his family who had been saved in the ark began again to till the ground, they offered sacrifices of burnt offerings after the manner which the Lord had instructed them, through their forefathers, and this pleased the Lord. "And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake." Now, the Lord was evidently capable of feeling pleased, and was capable of merciful thought, for He had respect unto the evidences of obedience on the part of Noah and his family, and "said in his heart, I will not again curse the ground any more." This is another evidence of parts and passions in the Lord.

"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." (Gen. 32:30.) It would be quite absurd in Jacob to refer to the *face* of the Lord if his conception had been like that of the modern Christian, of a God without a face, without any body or parts. Jacob had been taught of his fathers concerning the personality of God, and it is reasonable to suppose that he *knew* Him as He was. Even if Jacob had never before seen the Lord, the knowledge that had been handed down from generation to generation would be sufficient, for Jacob was not many generations removed from Adam, who had been permitted the closest association with his Creator. This foreknowledge would have been quite intact as early as Jacob's day.

"Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." (Exo. 24:9, 10.) Still another evidence of the personality of the God of Abraham, Isaac and Jacob, "the only true God." The elders of Israel saw that He had feet, tangible parts. How foolish would have been the reference to feet in such a God as the orthodox Christians of to-day are wont to worship. But in those early days wisdom had not become so great that man could out of his imagination form a God to suit his convenience. They had the pure and unmixed evidence which comes only to those who are willing to receive it.

The references to God as a personal Being are so numerous in the Bible that the present purpose will not permit of so much as citing them, but I urge those who have not this knowledge of the God of heaven, to investigate the truths set forth, that they may come to an intelligent understanding of Him to whom they look for blessings. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)—A. J. GORTON.

LABOR to keep alive in your breast that little spark of celestial fire called conscience.—GEORGE WASHINGTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 23, 1909.

SUGGESTIVE OF "THE MOTE AND THE BEAM."

OPPONENTS of the Latter-day Saints, who are almost invariably given to misrepresentation of both the conduct and the doctrines of the "Mormons," as they call us, have a great deal to say about the "purity of the home," and endeavor to impress the public with the idea that there is no real home life in Utah, and that Christian communities are, in this respect, so far superior that it is necessary to warn the public against being "lured" away from "Christian homes" to the kind of life alleged to prevail in the vales of Utah.

Now, while we do not wish to make invidious comparisons, or to paint the centers of civilization, so-called, in Christendom in dark colors, or to charge that the black side of the subject is all there is to it, or to ignore in the smallest degree the virtues, advantages and cultivation to be found in Christian countries, we would like to present a few facts and figures concerning conditions in the world as given by recognized authorities, and particularly in relation to the great city of Liverpool, so that people who bear false witness against the Latter-day Saints and their home life may look upon the picture presented by an Archdeacon of the Church of England, speaking from his own knowledge and from official statistics.

In an address delivered by Archdeacon Madden at St. Savior's Church Hall, Liverpool, September 14th, he descanted on child-life in Liverpool, parental defects and defaults, juvenile immorality, the decay of religion and the lack of home discipline and moral influence. He stated that in spite of all that had been done by public and private agencies and efforts for the improvement of the masses, "There were some thousands of little children, suffering in mind and in body, through diseases resulting from neglect, starvation and parental cruelty. Hundreds of these children had been cradled in dirt, nursed on beer and weaned on the garbage of the gutter." He cited figures given by medical officials regarding infantile mortality, which he declared were "appalling." They showed that in certain districts of Liverpool: "Out of every 1,000 children born in Everton, 160 died before they completed one year of their life; in Kirkdale 146; in Scotland division 209; in Exchange

249." This is startling enough; but he went on to say that "When they got to closer quarters the figures were more appalling still. 874 families were taken in which the death of an infant occurred last year. The total number of infants born in these families had been 3,801 and no fewer than 1,895 (about one-half), perished in their infancy." This is no sensational statement of a reckless newspaper writer, but information from authentic sources uttered by a dignitary of the Anglican Church. He quoted Dr. Hope as affirming that "any death-rate higher than eighty per thousand was preventable, and in many cases the high death-rate was due to criminal neglect." He expressed his certainty that hundreds of children were "done to death through parental indifference, neglect and carlessness." Also that "the excessive death-rate amongst children was largely due to two causes—the intemperance of the parents and the ignorance of mothers as to proper nursing and feeding."

He might have added, also, to deficient clothing and the absurd custom of letting the smallest children go about in the winter with bare legs and arms, while those old enough to withstand the chilly blasts and damp air of inclement seasons were covered up warmly, and the parents who suffered the poor little things to perish with cold were muffled up from feet to ears, oblivious of the sufferings of their own offspring. He did not mention this, however, for even the rich and apparently educated parents follow the cruel and stupid fashion and apologize for it by saying "it makes the children hardy." These particulars relate more especially to infantile mortality, but the Archdeacon proceeded to deplore the moral laxity among the young, referring to the Head Constable's reports for 1907 and 1908 which, he said, revealed a state of things far-reaching and distressing, and which only unfolded the public side of the matter, while much of the juvenile depravity was hidden and secret.

He cited the evidence of the President of the Association of Certifying Surgeons that "It is at the age of fourteen that our youngsters gravitate into evil and become what we call 'corner boys' and get drunken habits." But he not only testified to the numbers of boys who "chew tobacco and smoke and whose highest ambition is to get drunk," but said that "when sitting on the magisterial bench for fifteen years he had seen girls of fifteen and sixteen years of age brought up for being drunk." The Head Constable declared that "the knowledge of impurity amongst the young and the opportunities for impurity are increasing." "Many young girls looked very lightly on the loss of their virtue and they knew that it did not seem a bar to marriage in many districts of the city." He said further that "the open parks were increasingly used for immoral purposes." He considered that "the real reason for this recrudescence of juvenile impurity in the city was that cases like this are being created in numbers by the decay of parental

control. The lack of home purity, home courtesy, home chastity in everything, in dress, in manners, conversation, etc., are the cause of the evil." "Children left to themselves—left to evil companions, left to grow up uncontrolled, undisciplined. Mothers seemingly indifferent to the moral danger to their girls out in the streets at night, fathers selfishly repudiating all responsibility for their boys and too frequently pointing out the way to evil by their own drinking and gambling."

The Archdeacon went on to deplore the decay of religion in the home. He said "The plain facts showed that thousands of children passing through their schools and church classes seemed utterly uninfluenced by vital religion. They were bad-tempered, ill-mannered, untruthful, irreverent. They neither feared God nor regarded man, because the religious training in day and Sunday School was all undone by the religious indifference of parents." He pointed out the duty of the church in reference to these terrible evils, and urged that the church should take up the work "to save the home, and thus they would save the child."

In spite of this condition of affairs, right in the city of Liverpool, there are preachers and papers that warn the public against the "Mormon" missionaries, whom they falsely accuse of trying to induce girls to go to Utah where, it is alleged, they would be led to ruin. Emigration statistics demonstrate the fact that but very few young persons of either sex go to Utah unless in company with their parents as parts of their family. But even if inducements were held out to people of any age to go to the purer physical and moral atmosphere surrounding the communities congregated on the western slope of the Rocky Mountains, it ought not to excite our "Christian" friends, in view of the conditions described by Archdeacon Madden and proven by the statistics which he cited.

The truth is, that there is no State in the American Union, and no section of modern Christendom which stands higher in general moral purity, freedom from vice and crime, and in the standard of education than the State of Utah. "Mormonism" so-called, establishes in the hearts of its devotees a love of chastity and an abhorrence of impurity. It inculcates abstinence from the use of tobacco, strong drink, all alcoholic beverages and narcotic stimulants. It regards sexual crime as next to homicide. The Latter-day Saints in Utah have a greater percentage of owners of their own homes than any other community of equal number. Religion is taught in the home and is an integral factor of the home life. Praise and prayer may be heard in the majority of their dwellings night and morning. Moral and religious teaching is a part of everyday custom among them. This is borne out by the testimonies of numerous non-Mormon visitors who are not afraid to bear witness of the truth. They who assert to the contrary either prate of that which they know nothing about, repeating like

parrots the slanders of the depraved, or wilfully defame a people who are devoted to religious principles and duties, and with whom practical, primitive Christianity is an every-day affair.

In saying this, we do not pretend that all who are called by the name of "Latter-day Saints" or "Mormons" live up to the standard of their faith, but we do say that this faith is in the highest degree holy, pure, exalting and effectual against the evils complained of by Archdeacon Madden and other religious and social workers for general improvement; that in everything which tends toward the establishment of a truly Christian commonwealth Utah stands far ahead of her detractors; and that the people in Great Britain need to be shown their own defects and the evils that permeate society within their own borders, rather than to be told the tales that are resorted to by so-called religious preachers and publications, concerning a people who would stand utterly condemned in their own souls if such evils were permitted to prevail as are common in the dark purlieus of vaunted "Christian" cities.

C. W. P.

MINUTES OF NEWCASTLE CONFERENCE.

NEWCASTLE semi-annual conference was held in Middlesbrough on Sunday last, the 19th inst. Meetings were held at 10:30 a.m., and 2:30 and 6:30 p.m. There were a large number of saints from the surrounding branches. It was estimated that nearly five hundred people were present in the evening, a large percentage of whom were investigators. President C. W. Penrose, President E. H. Cornwall and twenty-four traveling elders were in attendance.

After the usual opening exercises in the morning, the sacrament was administered by Elders Stayner Richards and James M. Brady.

President E. H. Cornwall expressed his pleasure at meeting with the saints under such favorable circumstances. Welcomed all to the conference, and hoped all would enjoy the Spirit of the Lord.

Elder Harold R. Smoot then read the statistical report of the conference for the past six months, which was approved and accepted. The general and local authorities of the Church were then presented and sustained by unanimous vote.

Elder Joseph W. Bambrough said he had great pleasure in laboring in the Newcastle conference. Gave a favorable report of his work for the past six months. Said we should rejoice in having the divine authority and the same organization that existed in the primitive church. Hoped that all would obey the laws and ordinances of the gospel. Bore a strong testimony and prayed for God's blessings on the congregation.

Elder William K. Tarbet expressed the pleasure he had had in his labors in the mission field. We should obey the laws of God and rejoice at living in the dispensation when God has restored

the gospel again to the earth. The saints in South Shields were trying to live the gospel and God is blessing the work.

Elder Harold R. Smoot gave a favorable report of the Middlesbrough branch. Bore his testimony to the truthfulness of the gospel and thanked God for giving him that testimony. Prayed that they might be kept faithful and obey the Lord's commandments.

Elders B. A. Critchlow, Lewis Edwards, F. A. Purrington and Claude Anderson sang a quartette, "I Need Thee Every Hour."

President Penrose expressed his pleasure at meeting with the saints in conference on such a beautiful Sabbath morning. God has given all to His firstborn Son, Jesus Christ, who helped in the making and forming of this earth. This is His Church and is rightly called His. Are we all worthy of the name Latter-day Saints? Let us look at our lives and see. "Guard your tongues." Was pleased to hear of the good reports given of the branches. "Be careful in the taking of the sacrament. Let us all be one. If you have feelings against your neighbors, root them out of your hearts. If you can't forgive your neighbors you are not worthy of the name Latter-day Saints. God has commanded us to forgive all men. Go to your brother or sister if you have any animosity against them and ask for forgiveness, then you are in a condition to partake of the sacrament. Don't be too ready to take offence. The gospel is to make us better in our nature. Let us be in harmony here and try to pass by the little grievances and failings of others. Begin to labor with ourselves and see if there is anything at variance with the spirit of the gospel. Let the Spirit of God be our guide."

There was a large increase in the afternoon attendance. Elder Lawrence Peterson was the first speaker. Said he was proud of conditions in the Carlisle branch, where he had labored for eleven months and greatly enjoyed his missionary work. Rejoiced in the gospel of Christ and said if people investigated it as it is taught by the Latter-day Saints, in sincerity, they would find it was not the doctrine of men but of God. Spoke highly of the Relief Society there and the union among its members.

Elder George L. Wintle in reporting the Sunderland branch said the members of the different organizations were doing the best they could to advance the work of the Lord and live up to the gospel. If we all do the best we possibly can in this life we will be blest of God forever. Was happy that the true gospel of Christ was again upon the earth with all its blessings and gifts, and divine authority, as was had in the days of Christ and His apostles. The sects were not in "unity of the faith," therefore they need the same Church organization of apostles, prophets, pastors, teachers, etc., as was had in the primitive days. Rejoiced that such an organization was among the Latter-day Saints. We should not be discouraged if our message is not accepted by all; even

Christ and His message were rejected by the majority in His day.

President Cornwall spoke upon the necessity and grand mission of the Sunday School work. Rejoiced that there were so many of the parents present and exhorted them not only to send the children to the Sunday Schools, but come themselves, and learn more of the grand truths of the gospel. "The influence of the Sunday School will be with the children all their lives, and will affect them for good, and will bring love at home." Advised that the parents assist also in the Mutual Improvement work, and attend the meetings of the associations. Asked the blessings of God upon all the saints and entreated them to labor diligently for the advancement of the great latter-day work.

The choir rendered in a very beautiful manner the anthem, "Come let us sing unto the Lord."

President Penrose praised the singing that had just been rendered, and said that many of the singers in the big choirs in Zion had emigrated from the European and other missions abroad. "There will be great rewards in the hereafter for those who give their labors in the different organizations. The more we do, the more we are able to do. There is no standing still. Our aim is to go on to perfection." Spoke of the grand work that the Sunday Schools and the other auxiliary organizations were doing. Referred to the work of the Lord in Scandinavia, and the progress being made there, also in Sweden, Germany and Holland. The Latter-day Saints up in the far north country enjoy the same Spirit and the same gifts and blessings as the saints here and in other parts. "Our mission to the world includes the preaching of the gospel to every nation on the face of the globe, testifying of the restoration of the glorious gospel of Jesus Christ and teaching them to worship the God of Abraham, Isaac and Jacob. And the gospel is to the rich and poor alike, to the wise as well as to the ignorant, to the preachers and ministers as well as to the poorest members of their congregations. This is the true and everlasting gospel that has come from God. It is no new patch upon an old garment." Spoke of the grand organization of the Church and of the auxiliary associations. "The kingdom of God was on the earth in former days only for a comparatively short time. It was overcome by the powers of darkness and by wicked men. The Church and kingdom of God is now on the earth never to be thrown down. Wicked men may kill the prophets and servants of God, but they can never destroy or tear it down. We must live our religion in our homes and every day as well as Sunday." Prayed for God's blessings upon all the saints.

At the evening session there was a splendid attendance of saints, investigators and strangers.

President E. H. Cornwall was the first speaker. "God takes the weak things of the world to confound the wise. History shows us

this." Referred to the ancient prophets severally whom God made mighty. "Christ Himself began His life as humble as anyone could. In choosing His apostles He selected such lowly men as the fishermen. All this bears out the words that Paul wrote to the Corinthians. When we come with our humble testimony that God has again spoken from heaven and declare that Christ's Church is again upon the earth we are scoffed at." Bore testimony that the angel that John spoke of had come, and that God has again spoken from the heavens.

The choir then rendered the anthem "Song of the Redeemed."

President C. W. Penrose felt that we had been blest during the day. We should be united so as to have the Spirit of God with us. Referred to the saying of Christ that He came not to bring peace but a sword. Explained how cases in where one or two members of a family received the gospel while the others opposed it and persecuted Christ's followers. A man's greatest foes were they of his own household. "It is the same to-day as in former days, where members of the same household are against each other because they have not the same spirit. When Joseph Smith testified that God and Jesus had appeared to him, it provoked professors of man-made religions and brought the persecutions that followed. It was the same spirit that led to the crucifixion of the Savior and that brings persecution upon all who preach the same gospel that Christ taught. If it were not for this spirit hundreds and thousands would receive the gospel. If people could only be brought to understand that the true gospel has been restored, they would embrace it, but they are blinded by sectaries. Everybody should be accorded freedom of speech and action, so long as they do not infringe upon the rights of others. The gospel brings different gifts, but by the same spirit. To get that spirit all had to obey the commandments of God. The Apostles of Christ were not divided in the teaching of the ordinances of the gospel. Different religions and beliefs have been started by men. The gifts of the spirit are not in the conflicting churches and their organizations are not the same as in the days of Christ. We do not wish to take away any good in the world, but go to the people of all lands, for the love of mankind, and give them more truth. The authority to administer the ordinances is in this Church. Bore a powerful testimony to the truthfulness of the restored gospel. Asked all who were strangers to investigate and learn and understand that these things are true. Exhorted the saints to be faithful and united and show by their lives that they have the truth. Prayed God to bless the elders, saints, and all present.

A priesthood meeting of the elders was held Saturday evening, when reports were made, showing the labors of the missionaries and the good spirit enjoyed in their various fields of labor. Instructions were given and questions answered by President Penrose.

HAROLD R. SMOOT, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Dominion*: From Great Britain—Leo Shepard, John H. Bawden, Charles T. Lesueur. From Switzerland and Germany—John H. Murri, Fred. Gilgen. From Scandinavia—Rolf C. Wold, Willard E. Stevenson. With the company were thirty-seven emigrants, in charge of Elder John H. Bawden, with Elders John H. Murri and Willard E. Stevenson as assistants.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, London, on the 15th inst., at which three persons were baptized by Elder Ralph H. Jones. Confirmations took place immediately after.

Another soul was added to the Church by baptism in the Dublin branch (Irish conference), September 17th, 1909. The ordinance was performed in the river Dodder by Elder Harrison R. Merrill.

A baptism took place at "Deseret," South Tottenham, London, on Sunday, September 19th, when one person was baptized by Elder Nephi J. Brown. This is one of the converts from the Earl's Court Exposition. Also next evening, September 20th, two more persons were baptized, one by Elder John H. Eccles, and one by Elder W. S. Smith. Confirmations took place immediately after.

On Sunday, September 19th, 1909, a baptismal service was held at Boundary Road Baths, St. Helens, when five candidates from the Wigan branch (Liverpool conference) received the ordinance of baptism, two at the hands of Elder John T. Greene, and three by Elder Joseph Y. Card. A short address was made by Elder Bertrand T. Pond, in which the sacredness and necessity of the ordinance was emphasized. Confirmations took place at the evening service at Wigan.

September 18th, 1909, a baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), at which twenty-two candidates from branches as follows were baptized at the hands of Elders William L. Croff, William J. Clark, Miles M. Batty and A. Fred Davies:—Bradford six, Batley two, Clayton one, Keighley one, Halifax seven, Wakefield three and Mirfield two. Fully two hundred and fifty friends and saints were interestingly addressed by Elder A. Fred Davies who showed from the Scripture the mode and necessity of the ordinance to be performed. After the service, an adjournment was taken to the Westgate New Hall where a confirmation meeting was held at which Elder William G. Clark, President Ernest S. Horsley and Elder Fred C. Sanford addressed the congregation.

A baptismal service was held at the Glossop Baths, Sheffield (Sheffield conference), on Sunday, the 19th inst., at which eight souls were baptized by Elders Wm. Thomas and Horace W. Bond.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVIII.—THE "MORMON" BATTALION.

Textbook: One Hundred Years of Mormonism (Evans), pp. 430-8.

Reference: History of the Mormon Battalion—Tyler.

I. THE CALL.

1. The War with Mexico. (a) Cause. (b) Particulars (enough to impress the fact of the war. (c) Order to Gen. Kearney. (d) How and when the call originated.
2. Obtaining volunteers. (a) Captain Allen at the "Mormon" camps. (b) His appeal to the saints. (c) President Young's reply. (d) Troops collected.
3. Leaving home. (a) The "send off." (b) President Young counsels the battalion. (c) Marching to Fort Leavenworth. (d) Condition of the families at home.

II. THE JOURNEY ACROSS THE CONTINENT.

1. At Fort Leavenworth. (a) Drawing pay. (b) What is done with it. (c) Surprise of the officers there.
2. From Leavenworth to Santa Fe. (a) Sickness and death. (b) Change of captains. (c) Forced marches. (d) Companies leave for Pueblo—account of.
3. From Santa Fe to the coast. (a) Col. Cook. (b) Hardships. (c) Hancock's verses.
4. Arrival at the coast. (a) Col. Cook's tribute. (b) Gen. Kearney's tribute.

III. OPENING THE GOLDFIELDS.

1. The work of the battalion in California. (a) At San Diego. (b) Expiration of term of service—some re-enlist.
2. Digging the Sutter mill-race. (a) President Young's advice to the volunteers. (b) Division of the company.
   (1.) Some leave for the valley.
   (2.) Some obtain work in California.

IV. "THE RAM IN THE THICKET."

1. Why so called?
2. When?

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